

I-7

The Chronicle of the London
Missionary Society



Digitized by the Internet Archive
in 2015

THE

Missionary Magazine

AND

CHRONICLE.

MADAGASCAR.

By the last Mauritius mail we received letters from the capital from the REV. WILLIAM ELLIS, and several of our missionary Brethren. These communications, though extended, we are sure will be read by our friends with the deepest interest. They refer not only to direct missionary work in ANTANANARIVO, but also in remote districts; while they contain important representations of collateral branches of missionary labour in the schools, by the press, &c.

During the last three months intense interest has been felt by the report (for it was more than a rumour), that RADAMA II. was still alive, and that he would be shortly restored to the throne, or seeking a refuge out of the island. The former representation was made repeatedly and very extensively in Madagascar, both in the capital and in the country; and so deep was the impression, that, either from interested motives or strange credulity, multitudes among the tribes remote from the capital rose up in arms, with the professed object of restoring the King to his throne. Our missionaries, without exception, for several months utterly discredited this report, and, for the greater part, they entertained the same convictions throughout. Others, however, were at length induced to believe that the King was still alive, and parties, in whose truthfulness and integrity they had unlimited confidence, assured them that they were holding frequent intercourse with the deposed monarch, and that he might be expected in the capital within a few days. We can only conjecture the motives by which these false witnesses were instigated, as we have no explanation given in the letters of our correspondents. But, as will be seen from the following statement of our venerable friend the REV. WILLIAM ELLIS, the gross fabrication was ultimately exploded, and all parties concurred in the full assurance that the King's life was actually sacrificed at the time of the revolution in May last.

"I have written to you twice," observes Mr. E., "respecting the rumour of the late RADAMA, who was first reported to be alive, and subsequently to be coming to the capital. I am deeply grieved that I mentioned this

subject; but the King's return was so confidently and persistently affirmed by parties in circumstances to know, and with so many matters of detail, that, though I long, even for months, refused it credence, I could not resist the evidence any longer, and communicated the report of his being alive to you, and more recently of his expected return to the capital. I HAVE NOW REASON TO BELIEVE THAT BOTH THESE REPORTS WERE UTTERLY UNFOUNDED."

From the following communications it will be seen that the spirit and tendency of the present Government, as well as the personal views of the QUEEN, are not in favour of Christianity. Nevertheless, there has been no act of hostility to the Native Christians; and the principles of the new constitution, if so it may be designated, secure full religious freedom to all classes of the people. The increasing numbers and influence of the Christians afford also a strong ground for hope that the sovereign and her Government will respect these principles of religious freedom, if not from conviction, yet from policy; and we trust that, by the progress of the Mission and the increase of converts, this ground of hope may continue to be strengthened and enlarged.

The chief anxiety felt by the missionaries, and probably by the Native Government, arises from the ill-judged and unconstitutional treaty made by the late King with M. LAMBERT, which the present Government refuse to ratify, and, indeed, which they could not venture to adopt without provoking the universal hostility of the people. We trust that, under the gracious providence of God, the imperial Government of France may be led to take just views of the case, and be restrained from employing armed force to obtain possession of any portion of the Madagascar territory—a proceeding which could not fail to bring about anarchy, bloodshed, and desolation.

“Antananarivo, October 9th, 1863.

“MY DEAR FRIEND,—I am desirous, if possible, to give the Directors, as briefly as I can, my own views as to the course of action which it is best to pursue, as these views are shared, I believe, by all the Brethren with whom I have thus far been associated.

PLANS FOR GRADUALLY EXTENDING MISSIONARY OPERATIONS FROM THE
CAPITAL TO THE PROVINCES.

“There are positions more or less remote from the capital, especially in the South, which we could occupy as soon as the Brethren are qualified to take part in our work; but I see no reason to deviate from the course of action which we have hitherto followed—viz., to occupy the chief positions in the capital, establish ourselves on as solid a basis as possible in those positions, render our educational establishment and printing department as efficient as possible, and then gradually extend our operations to the provinces, as Divine Providence may indicate, sending forth in the meantime, in every promising direction, Native labourers as pioneers before a better qualified evangelistic agency which we hope will follow. The most important element in such efficient occupancy of the capital is the scriptural organization and working of our City Churches; and this, experience shows most clearly,

cannot be done by Native pastors alone; and at present it seems only likely to be accomplished by the association of a European Missionary with Native Church officers, the European presiding, assisted by co-pastors, deacons, and evangelists or preachers. Though we are often surprised and delighted with the simple scriptural course which the Native preachers pursue, we are as often surprised and grieved at the want of clear perception of what to us is equally plain, and the want of principle or moral courage to carry it out if perceived. In many difficult cases arising out of old habits of social life, concubinage, change of wives, and questions in which those above them are concerned, it seems impossible for them to act consistently if left to themselves. The despotism under which they have lived has been so absolute, the favour and approval of the great in every movement is considered so necessary and beneficial, and their disapproval is deemed so calamitous, that, if left to Native pastors, our churches would, we fear, soon come to be conducted on worldly principles. We are sometimes startled to see men who would have drunk the poison or knelt before the spear rather than promise not to read the Scriptures or pray, hesitate whether it is right to pray at any other time than the regularly-observed seasons, without first obtaining the approval of the government. And, perhaps, on questions of discipline many would, if by themselves, decline to vote, or decline to vote according to what they could not doubt was the teaching of the New Testament, if they thought such vote would be displeasing to their superiors; but, associated with one of ourselves, they have less difficulty, and they know it will be considered that in their church proceedings they only follow where we lead. On these and other grounds we feel that if we are to retain the capital in the interest of Scriptural Protestant faith, the chief city churches must, for a season, have our special care. We cannot act effectively upon the provinces without preserving the capital, but with that we can operate with vastly augmented effect. We can do a great deal of good besides presiding in the churches, but we must not neglect them. European preaching, as well as ruling, must also, in regard to its subject-matter, impressiveness, &c., raise the Native preaching. It will be long before the best European preachers will, if ever, equal the Natives in the command of the Malagasy language; but, as the understanding of the people becomes more enlightened, and their minds more exercised on religious subjects, the preaching must be of a higher order, and become more impressive, or lose its proper influence. Public speaking is much practised in Madagascar, and oratory sometimes exercises great power over large multitudes; and even now among the Christians the largest congregations are gathered where the ministers are the best preachers. These are some of the grounds why we think our brethren can at present best serve the cause of Christ in Madagascar by taking charge, in conjunction with Native pastors, of two important churches in the capital, one of which is formed, and the other will be as soon as the building for its worship is completed.

INCREASE OF CONVERTS.

“In reference to our great work—the diffusion of the Gospel for bringing souls to Christ—everything among the respectable classes of the community in the city and surrounding villages is most encouraging. It never was more

so since my arrival. Recent changes for a very short time interfered with the regularity of attendance on our public services; but there have been for some time past regular and apparently maturely considered accessions to our numbers from among the unbelievers and the heathen. The personal characters of the sovereign and the chief minister are not unexceptionable; but the former, though openly and uniformly patronizing the idols, and regulating almost every movement of her life by the directions of the Diviners, has encouraged, but never hindered, attendance on religious worship and instruction to any of her people who are Christians. The latter, and the members of his family in the government, have steadily contended for the continuance of perfect religious liberty. We therefore see no impediment to the continued spread of the Gospel from this source, nor from anything among the people, more than is to be found in every community in a corresponding social and religious condition.

AS TO A GUARANTEE FOR PROTECTION OF THE PERSONS AND PROPERTY OF MISSIONARIES.

“I feel assured that the Directors will take means to be correctly informed of the probable issue of any conference or agreement that may take place between the French and English governments in reference to Madagascar; and that, whatever our government may consent to, they will secure the protection on the part of the French of the persons and property of the missionaries, as well as other English subjects in Madagascar. Under this assurance I believe we should all deem it our duty to continue with, if possible, increased effort our great work, even to the building of Memorial Churches; but, as Mr. Sibree has not arrived, and you have suspended these operations, all is kept in abeyance till we receive further communications from the Directors.

VINDICATION FROM CHARGES BROUGHT BY THE FRENCH.

“My name may possibly be brought forward in connection with the proceedings of the French, as having counselled the course which the Hovas have taken in refusing the claims of M. Lambert; for I have heard that some of the French officers have said that they think I am even employed by the English government to oppose their treaty. I need not say that this is utterly untrue. I do not at present know exactly what the so called concessions include. I was present, at the King's request, when the document was read, before being signed; but considering that it was a sort of private transaction between Radama and M. Lambert, a transaction about which I could have nothing to say, I did not attend to its contents, and I have never since, though often asked, given an opinion, but always said they must consider about that themselves; excepting on one occasion, when the King asked my opinion about the coinage, I said that all sovereigns, so far as I knew, kept the coinage of the countries over which they ruled in their own hands. In regard to the treaty with the emperor, I do not recollect the terms of that treaty; and on one occasion, when strongly pressed for my opinion, said, ‘If there is nothing very objectionable in that treaty, I would suggest to you the desirableness of your adopting it at once as it is; but, if there is anything very objectionable, ask if it can be changed.’ I am clear of having said that much, when pressed for an opinion, but have never said more, and generally have declined giving any opinion, on

the ground that I had nothing to say on any arrangements between them and the French.

PROGRESS OF THE MISSION SCHOOLS.

“The Brethren will no doubt inform you of the progress of the gospel in their several spheres of labour, which I am thankful to say is in all encouraging, certainly as much as at any former period of the Mission. You are aware that besides the Central Training School, under the care of Mr. Stagg, there are schools in connection with most of the principal chapels. Three of these at the present time contain 184 scholars, while between 140 and 150 receive instruction in the Central School. We could multiply schools in the villages if we had teachers, and are greatly in want of a thoroughly good, industrious schoolmistress. There are three Sisters of Charity here, who teach well; and girls of high family go to them who would come to us, if we had a European mistress. We are so sensible of the claims of education, that we often wish the friends would add to our present staff a good schoolmaster and mistress. We could find as many additional pupils as they could teach, if no interruption to the present current of feeling in favour of education among the people should occur.

ACCEPTABLE PRESENT OF BOOKS.

“We are greatly pleased with the present of books, ‘The Scriptures Analysed,’ sent by Mr. P. D. Hardy, of Dublin, and have resolved to translate and print it as soon as possible, for the use of our native pastors and evangelists; and, at our last committee meeting but one, I was requested to ask you to thank Mr. Hardy for the very valuable present, and to obtain, if practicable, 500 or 1000 copies of the map to bind up with our Malagasy edition.

“The almanacks have safely arrived, and we are preparing to publish one in Malagasy by the beginning of 1864. We wish very much that the Religious Tract Society would kindly make us a grant of some of their casts, illustrative of religious and educational books. They would not only render our books increasingly attractive, but prove valuable mediums of instruction to the minds of the Malagasy.

“The church at Amparibe was re-opened the Sunday before last, when sixty were added to its fellowship. Pray that the Holy Spirit may render membership with the visible church on earth, the sign of spiritual fellowship with the church of the first-born, whose names are written in heaven.

“Believe me, truly yours,

“REV. DR. TIDMAN.”

(Signed) “WILLIAM ELLIS.

GENERAL VIEW OF THE STATE AND PROGRESS OF THE
MADAGASCAR MISSION.

THE following letter of the REV. ROBERT TOY gives the result of a year’s experience of missionary life in Madagascar. It supplies, on the whole, a cheering and hopeful report of what had been already effected by the Divine blessing on the labours of our Brethren, notwithstanding the unlooked-for changes and painful disappointments with which, during that short period, the Mission had been visited. The writer fully concurs with Mr. Ellis in

the immediate urgency of all practicable measures for consolidating the churches in the capital and its vicinity, inasmuch as the influence of the capital upon the whole island, whether for good or evil, is most powerful and decisive. In these views the Directors thoroughly concur, and they trust that, for the present, the strength and influence of the entire missionary body will be concentrated on this important object.

THE NATIVE GOVERNMENT AND ITS FOREIGN POLICY.

“Antananarivo, Oct. 9, 1863.

“DEAR SIR,—Since writing last, the country has quietly settled down to order. For some time after the revolution there was, as might be expected, a great deal of excitement and uneasiness, and at one time a counter-revolution seemed imminent. A report that the King was only partially strangled, and had afterwards recovered, gained considerable credit, not only among the Hovas, but also among the neighbouring tribes, and several risings took place in consequence. All these, however, by the active and stringent measures of the government, have been wholly put down, and the whole of the tribes have returned to their allegiance. Now, however, that peace is fully restored among the natives themselves, a new danger is threatening them from without. The French, on account of the refusal of the present government to acknowledge the Lambert Treaty, are—if report be true—determined, it would appear, to make a fresh effort to obtain possession of the country. Under these circumstances, and independently of the uncertainty which still exists as to the ultimate intentions of the present Sovereign respecting the liberty now extended to the Christians, it seems to me that it would be most unwise to hasten the erection of the proposed ‘Memorial Churches.’ My own feeling is, that only one should be built for the present. By the time this is completed, you will be in a far better position than is now possible for deciding what future course to adopt.

THE QUEEN, THOUGH AN AVOWED HEATHEN, TOLERANT OF CHRISTIANITY.

“So far the new government, though essentially heathen, has offered no obstacles to the spread of Christianity. We can, however, scarcely believe that the Queen is very favourable to the progress which it continues to make. She seems to be of a mild and humane disposition, but thoroughly superstitious, and a firm believer in all the beliefs and customs of her ancestors. The Sikidy and the Diviners are always at hand, and nothing of importance is ever transacted without their being previously consulted. Her favourite idol is kept in the palace whilst she is there herself, and accompanies her when she goes out. Every important public act is performed either on a Thursday or Sunday, the only two lucky days in the week; and, as the Diviners have to choose which of the two is the more fortunate, it not unfrequently happens that the lot falls upon the Sunday. Her coronation took place on the Sunday, and occupied nearly the whole day. On the return of the soldiers and officers from the war against some of the tribes who had revolted, though it took place on the Friday, they were not permitted to enter the town till the Sunday: and occasionally some of the officers are prevented from attending at the different churches on account of a summons to attend an

important kabary, designedly appointed for that day. Beyond this, however, I am not aware of any restriction having been imposed upon any of the Christians since her accession to the throne, and there is little room for doubt but that the high officers enjoy more liberty of conscience than during the latter part of the late King's reign.

THE CONGREGATIONS AT ANTANANARIVO AND IN THE NEIGHBOURING VILLAGES.

“Among the different churches in the town, considerable progress has been made since the date of my last letter. The average attendance is, perhaps, much about the same, certainly not less, while the number of candidates for Church-fellowship has continued steadily to increase. The chapels all continue to be well attended, and some are over-crowded. The country churches, however, have suffered severely in consequence of the alarm caused by the late revolution; but they are, for the most part, beginning to show signs of improvement. I have now six of those churches under my supervision. These are scattered about in the villages south of Antananarivo. One is a new place, which we opened a fortnight ago. There was previously a flourishing congregation, but it was scattered during the persecution, and the owner of the chapel put to death. All these are supplied with preachers from the same or neighbouring villages, aided by men from my congregation at Ambohipotsy, some of whom I send out regularly every Sunday. I also endeavour to visit one of them every fortnight or three weeks, taking them in rotation. I hope also to add, in a short time, two additional churches in villages which are now utterly destitute, although several Christians are living in the neighbourhood. I am anxious to get schools established in most of these places, but can do nothing at present for want of teachers.

“Recently some natives from Ambohimanga have been here on government business, who state that, both at that town and also in the neighbouring ones, there are several Christians who are greatly in want of instruction, and would be glad if a European could pay them a visit. This is not the Ambohimanga of the ancient capital. As this is in the same direction as the district I have engaged to work, I have thought it would be advisable to undertake the journey next autumn, and try and spend a few weeks in getting information respecting them, and in giving them all the instruction in my power.

MEETINGS OF COMMITTEE AND THE PRINTING OF USEFUL PUBLICATIONS.

“In accordance with a resolution passed at our first committee meeting, I now send you a brief summary of our proceedings during the six months just elapsed. During this time we have met six times, and have appointed to be published by Mr. Parrett 1200 lesson sheets; 275 of a similar size, containing suitable texts of Scripture, and 500 containing the Ten Commandments; 1000 children's catechisms, the same that had been published by the former missionaries; 500 Russell's Catechisms in 16mo; also a small work recently sent from England, entitled 'The Scriptures Analysed,' when the ministerial Brethren have translated it; and an English Malagasy Almanack for 1864, containing, beside the calendar in the usual form, a brief chronological history of Madagascar from its discovery, including the arrival of the first missionaries, the introduction of a written language, and the establishment of a

printing-press—notices of the different officers of the government—the geographical divisions of the country into districts and provinces—the names of the different ports and their present governors—the principal markets—commerce and population—the season for sowing and planting out the rice, and other information likely to be serviceable to the natives. One special meeting has been held to consider the advisability of establishing a general conference of the ministers and representatives of the different churches in and around Antananarivo, to be held at stated periods. It was, however, eventually decided that the proper time for the successful carrying out of such a scheme had not yet arrived, and that all that it was at present advisable to attempt was a monthly united missionary prayer meeting, to be held in rotation at the different churches in the town, and presided over by one of the missionaries. Three of these meetings have now been held, all of which have been crowded to excess. At this same meeting a paper was read by Mr. Stagg, entitled “Suggestions respecting the Working of the Missionary School and the Education of Teachers,” which was finally adopted. A copy of this paper he has probably already forwarded to you. The other business transacted by the committee has had reference to the settling of our accounts with the Society through Mr. Ellis; the discussion of the question regarding concubinage among the native converts, of which nothing has yet been decided; the appointment of Dr. Davidson to go to Tamatave to meet the new missionary Brethren; the places to be occupied by them on their arrival, and a resolution expressing our gratification at the safe arrival of Mr. Cameron. It was also decided that no catechisms be given away at the expense of the Society, but that any member of the committee wishing some for distribution, be supplied at half the appointed price.

“Mrs. Toy unites with me in kind regards, and, hoping you are quite well,

“I remain, yours respectfully,

“REV. DR. TIDMAN.”

“ROBERT TOY.

MISSIONARY VISIT TO VONEZONGO,

A DISTRICT LYING ON THE WESTERN BORDER OF THE PROVINCE OF IMERINA.

ALTHOUGH, as already intimated, our missionaries regard the capital and its environs as having the first claim upon their zeal and assiduity, they are glad to embrace any practicable opportunity of examining the state of the people in remote districts, and of doing what they can to promote their Christian order and edification. The letter of the REV. W. E. COUSINS gives an interesting picture of society in VONEZONGO, and especially of the number of Native Christians and the state of the Churches. The visit of Mr. C. was that of the first European missionary who, since the days of persecution, had journeyed to that distant part of the island, and the Native Christians whom he found there were those who had learnt the faith of Christ through the lips of Evangelists who had either fled thither for refuge, or who had been doomed to slavery by the persecuting Government of Queen RANAVALONA. It is gratifying thus to find that their faith in Christ was dearer to them

either than their liberty or their lives, and that they are now enjoying peace and freedom in connection with their Christian principles and profession.

“Amparibè, Antananarivo, Sept. 14, 1863.

“DEAR DR. TIDMAN,—Your letter of July 27th has just come to hand. As you request some further particulars as to my missionary work since my last, I will take this opportunity of writing. For eleven weeks I have had no chapel to preach in. Our old one was so wretched, and so much inclined to fall of itself, that the congregation determined to pull it down, buy the ground, and build a more substantial edifice. For eleven Sundays, therefore, I have been a wanderer, and have had an opportunity of seeing the state of some of the village churches. On the whole, there is much to encourage us; but the churches out of town cannot, I think, be considered in a very flourishing state. There is quiet and steady perseverance, and we may hope to see much better things. I will not enter into details as to all the congregations I have been enabled to visit, but will content myself by giving some account of what I consider the most important visit—viz., that to Vonezongo.

VISIT TO VONEZONGO.

“Vonezongo is, as you are most likely aware, the most westerly of the six districts into which Imerina is divided. Between it and Avàradràno, in which the capital is situated, is the district of Màrovàtana; and beyond it, to the west, is a wilderness, leading on to the Sakalava country. In the reign of Radama I. schools were established, and the seeds of Christian truth scattered by our honoured predecessors. The seed sown has sprung up. Although the persecution reached to Vonezongo, as it did also to places much further away, and although Vonezongo had its share of martyrs, still those who loved God's Word must have had better opportunities of reading and teaching it, than the inhabitants of Antananarivo and its immediate vicinity. I had determined on visiting this place before the death of Radama. The state of affairs consequent upon that sad event, and the unsettled state of the country to the west, led me to delay for a time. When I thought the country was sufficiently quiet, I fulfilled my determination, much to my own pleasure, and I trust to the profit of those I visited.

INCIDENTS OF THE JOURNEY, AND CORDIAL RECEPTION BY THE PEOPLE.

“On Friday, Sept. 4th, I started. Of course the mode of travelling was in the palanquin—the only one practicable to those who do not ride. I was disappointed in not reaching the end of my journey on Friday. I slept in a small village situated in the district of Màrovàtana. I was reminded of my journey from Tamatave last year. The house in which I stayed was very primitive—no European influences had disturbed its arrangements. The walls and roof were black with soot. When cooking commenced, we had the luxury of smoke; and when I tried to sleep, I was disturbed by the pigs and geese in the south-east corner of the house. The floor was so hard, and the fleas so numerous, that I found no difficulty in waking before sunrise. We renewed our journey, and reached Fihaonana about nine o'clock. My reception was very gratifying. After breakfast, in the house chosen for my accommodation—a great improvement on the one above mentioned—I was

formally welcomed by the head of the congregations already present. The chief speaker was Razaka—a man who, when sent by the Prince Rakoto to see who the French Missionaries on the west coast were, and what they were doing—was captured by some Sakalava, by them sold to the French, and by the latter taken to the Malagasy establishment at Bourbon. He and his five companions proved too firm Protestants to be captivated by Romish ceremonies, and after a time found their way back to their native land. His remarks somewhat startled me, for he said, ‘You, Vazaha, are partial; you think of what will be for the good of Antananarivo, but you forget us.’ I told them to take my visit as an assurance that we did not forget them, and reminded them that even if we had visited them earlier we could not have held profitable intercourse. ‘Well,’ he said, ‘it is our earnest desire to be taught, which makes us speak so. During the persecution many of us shed tears in secret, wishing for some friend from over the seas; and now we are better off than we were then, for we can go into Antananarivo if there is anything very difficult we want advice about.’ I assured him we would think of them, and do what we could to get them taught. For the rest of the day, small groups of friends from distant villages came in to shake hands; and about two or three we had a meeting for conversation, and asking or answering questions. Many were the questions they put to me—some about texts which perplexed them, and some about what should be done in regard to admission of church members, discipline, &c. After sunset we had another such meeting.

A HAPPY SABBATH.

“Sunday, I had a walk in the cool of the morning before the services, which began about eight. The ordinary house of meeting was too small, so we removed to a larger one in a village about a mile away. I think nearly 250 must have been present at our services, which, with a break of two hours in the middle of the day, lasted till four. About one hundred joined in commemorating the dying love of Him who gave his life a ransom for many. It was a happy day for us all. The preaching was solid, clear, and very practical. During the mid-day interval, those who were still unable to read remained to be taught. Sunday evening I had another meeting for conversation and questions. Monday morning, before I was dressed, I had more questions, and till night I was kept talking. They excused themselves by saying they were ‘thirsty.’ Monday evening we had a service for preaching.

STATE OF RELIGIOUS KNOWLEDGE AMONG THE PEOPLE.

“My intercourse with the people has left a pleasing impression on my mind. There is a steadiness and caution, together with an earnestness and knowledge of God’s Word, which is very encouraging. Many of the questions asked showed pleasing signs of intelligence. I was asked, ‘Why, if Christ and the Holy Spirit are both God, can sin against Christ be more easily forgiven than sin against the Holy Ghost?’ ‘If the Samaritans were not Jews, how could the woman of John iv. say, “Our father Jacob?”’ Others showed want of information, as this, ‘Were the distinctions between French and English the same in the days of the prophets as they are now?’ They have one difficult case of church discipline. A man, who has long been a professed Christian, and who has been very diligent in visiting the sick, caring for the poor, and

other Christian duties, has taken two wives, in addition to his first. 'We have followed the direction of Christ,' said the pastor, who told me. 'We spoke to him privately; then two or three went to him; after that we admonished him before the congregation—what remains for us but to separate from him?' The case is rendered more difficult by the fact that the wives have become Christians, and are desirous of being admitted into church privileges. They have joined in seeking to induce the man to choose one, and allow the remaining two to separate. I advised them to suspend the man for a season—hoping and praying that he may be led to change his course.

STATISTICS OF THE DISTRICT.

"On Tuesday morning, at five, I left Fihaonana, and reached home about four, having had eleven hours of the sun. I gathered some particulars as to the number of Christians in the district of Vonezongo, which are sufficient to make us anxious to do something for them. The population is not great, and very scattered. The number of Christians is rather more than 600. There are three leading churches, in connection with which Baptism and the Lord's Supper are administered. The smaller churches join with these once a month. The number of Church members is 122; and of those who are baptized, but still not full members, 18. Our predecessors, under Radama's patronage, started schools at six villages; at five of which there are still congregations. Mr. Griffiths gave six Bibles to different people in the district. Three still remain, and God has indeed blessed them. We thus enter into other men's labours, and reap where we never sowed. May God still spare us to gather in the harvest, and sow fresh seed. My Church at Amparibe has been scattered for a time, but I hope we shall continue to enjoy prosperity.

"With kind regards to yourself, Mr. Prout, and the Directors,

"I remain, dear Dr. Tidman,

"Yours truly,

"REV. DR. TIDMAN."

"W. E. COUSINS.

ESTABLISHMENT OF SCHOOLS, AND PROGRESS OF EDUCATION.

MR. C. H. STAGG, the writer of the following letter, was sent out by the Directors with the special view to establish schools, train native masters, and, in every other practicable way, extend education among the juvenile classes of Madagascar. After some delay he informs us that the erection of a suitable building has been completed, and that he has commenced his work with an encouraging number of pupils. We trust also that his exertions to raise up and qualify a goodly band of native schoolmasters will be successful. Nothing short of this will meet the necessities of the case, or give any substantial promise of the extension of the native schools.

From the foregoing communications we are glad also to learn that the *Printing Press*, under the care of MR. JOHN PARRETT, is rendering good service to the Mission; and it is gratifying to find that the people are ready to pay a reasonable amount for the school-books, and other publications, which are prepared and published for their improvement.

“ Antananarivo, Oct. 4th, 1863.

“ REV. AND DEAR SIR,—I have long desired to write fully to you respecting our educational operations, but, owing to circumstances over which I had no control, I have not, till within the past two or three months, been able fully to commence the work allotted to me. Previous to the erection of the missionary school, I did what I could to further the cause of education by visiting some of the existing schools, and encouraging as far as possible the native teachers in their pure labour of love.

“ I will now give you such an outline of present operations as may, I trust, be alike interesting and satisfactory to the Directors and to those numerous friends who desire the progress and spread of education here. Although we have but just commenced, there is much to encourage us, and, with God’s blessing on our labours, and the prayers of friends at home, we have every hope that the light of Divine knowledge will yet spread far and wide even amongst the present generation.

A CLASS OF STUDENTS IN TRAINING FOR TEACHERS.

“ Acting in accordance with the wish of the Directors, it has been our aim to select a few young men of Christian character. These are now under instruction, and I have every hope that within nine months they will be ready to go to such village stations as may be deemed desirable. Teachers are wanted, both here at the capital and in every town where congregations assemble. When our missionary Brethren visit the out districts, the usual cry of the people is ‘ Send us teachers for our children, and come often to us, or, still better, come altogether, then our congregations would soon increase.’ Truly the harvest is ready. Soon after Mr. Ellis’s arrival, he succeeded in obtaining possession of part of the land occupied previously by Mr. Griffiths, whose name will ever live in the affectionate memory of all classes of people here. Though he has passed away, the fruit of his labour is ever with us. On that land we have had erected a missionary school some fifty-five feet by twenty-six; it is a good large room, and will well accommodate 200 children. It is a wooden building, and the many friends who have visited it have expressed themselves well pleased with it. It is situated in a good part of the capital, and within an easy distance of the houses of the principal inhabitants.

MISSION SCHOOLS IN FULL OPERATION.

“ Our friends generally expressed themselves as sure that the school would soon be full. I feared somewhat, knowing that the Catholics were trying their utmost to get all the children, as they could not get the adults; but I am happy to say that my fears were groundless, for we have now about 130 children in daily attendance, and have already entered 150 names in our book. This has been accomplished without any pressure; we merely announced to the congregations that the school would be opened on such a day. We have also in connection with our congregations four other schools in operation.

“ I hope at some future time to be able to send you a full account of the internal working of the school, but as we have only recently commenced, I cannot say much respecting the progress of the children. I have, however, full confidence that they may be educated to a point quite equal to that attained in our ordinary day-schools at home. I find them very obedient and

willing to learn. As early as six o'clock in the morning they are waiting in the road to be let into school, and when it commences, we have no late comers; and once in the school, they very reluctantly leave it. This eagerness may partly die off, but we believe that the children, as a whole, are anxious to know all that the *Vazaha*, as we are called, are able to teach them. They are never tired of asking questions.

“In reference to the young men I have under training, I am generally satisfied with their progress, but I am not able to do all I would desire, for after the work of the school is over, which lasts in the morning for three hours, and the same in the afternoon, neither they nor myself are fitted to go through any very lengthened course of lessons. Still I hope that the real practical knowledge they acquire by working daily in the school, and such lessons and hints as I am enabled to give them, will fit them to become useful teachers in the numerous towns and villages which surround us.

“I have before stated that we have other schools in operation: some of them are very well attended; these are taught by native teachers, with valuable assistance from our ministerial Brethren. I may also state that in connection with the Rev. Messrs. Cousin's, Toy's, and Duffus's congregation in the capital there are very good Sunday-schools. Our Brethren have great hope in the fruit that may spring from that good work. It will bind the children to the House of the Lord; and may we not trust and believe that they will be numbered amongst the future pillars of the Church in Madagascar?

“There is one other matter I would like to touch upon in the working of our schools. We have made a charge of about fourpence per month for each child, but at the same time making a reduction where there are two or three in a family. I have some fears respecting it. The principle is good; we agreed to it in Committee, and I will do my utmost to carry it out; but I fear the people are not sufficiently prepared for it; and then, we must remember the Catholics give all for nothing. I find no trouble in the selling of slates, copy-books, &c., because they see something tangible for their money.

VISIONS OF THE FUTURE.

“The question often arises in my mind, will the work now commenced be allowed to go on? We believe it will; from what we see around us, and the opinion we may form of the result of past events, we are led to the conclusion that protection and permission will long be granted to us. The Queen makes no secret of the fact that she worships the idols. At the same time she gives permission to all her people to worship whom they please. They use this liberty, crowding all our places of worship; and every day increases the number of those who give themselves to the Lord. I know our ministerial Brethren often rejoice as they see the fruit of their labours in ten, twenty, or even thirty, who come forward monthly in each chapel to join the Lord's people. We have had a time of darkness, hope almost fled, but the Sun of Righteousness is in our midst, and the people rejoice.

“The Prime Minister, who has great power in the country, is friendly with us, and I believe thoroughly understands and knows that the progress of Christianity will be the only means whereby real advancement may be made amongst the people; but we must not shut our eyes to the fact that there are

other men of power who are not friendly to Christianity. But we will work whilst we can; we know that every increase is an increase of strength. Already the little one has become a thousand.

THE QUEEN'S MARRIAGE.

"I don't know whether you have heard of the Raharaha Mangina, or silent business, as it may be termed. At first it was not generally known; but the fact is that the Prime Minister has married the Queen, or the Queen the Prime Minister; the Prime Minister has two other wives. The marriage with the Queen is not liked by many, and it is not thought that it will add to his power. He has now apparently unlimited power, and all appear willing to do his bidding; but in a country so fond of plots, it is not likely that the King's party have entirely died out. It will take some time before friends at home will have entire confidence in the future stability of the present Government; and it is only acting wisely; for, as far as we could judge twelve months ago, there was every probability of Radama's reign lasting many years.

"Desiring to be kindly remembered to the Directors,

"Very faithfully, I remain,

"REV. DR. TIDMAN."

"CHARLES T. H. STAGG.



ARRIVAL AT THE CAPITAL OF MESSRS. KESSLER AND PEARSE.

"Antananarivo, October 9th, 1863.

"MY DEAR SIR,—You will be glad to hear that, by the mercy of God, we arrived safe and well at the capital on the 7th, after a journey of nine days. The roads from Tamatave to the capital are not only bad, but the worst that I have seen anywhere, and for Europeans altogether impassable. At our last resting-place we were met by our Brethren Duffus, Cousins, and Parrett, and on nearing the capital a number of Christians came to meet us, followed by Mr. Stagg, Mrs. Davidson, Mr. Ellis, and Mr. Toy. They are all very kind to us, and it is quite a pleasure again to have intercourse with Christian friends, after being deprived of it for some time. Mr. Ellis has taken a house for me at Ankadibevava. There is a church close to it which he wishes me to take charge of, together with two Native Pastors. From what I can see now, it is necessary that all the churches should be presided over by European missionaries, at least for a time, until a body of Malagash preachers can be trained to take the sole charge of them. There is a large field here, and our whole force must be concentrated for a time in the capital, as this is the centre from which the other parts may afterwards be supplied. The church at Ankadibevava consists of 120 communicants, and 500 hearers, but there is room for more. Let us hope that it will soon be filled.

"I cannot say much more now. Perhaps next month, looking round a little more, I may be able to give a statement of our doings and prospects; and I shall be glad to hear from you, and have fuller instructions as regards the intentions of the Directors with respect to Madagascar, and the building of the stone churches.

"At Tamatave I met Mr. Pakenham, the English consul. He was very

kind to me when I called on him, which, as English subjects, we thought it our duty to do. He wished to have an English service, and I preached in the morning. In the afternoon I baptized ten natives—three children, two women, and five men; and Mr. Pearse married a Native couple. There is a congregation at Tamatave of about 200 people, and David Johns is the pastor.

“I intend, please God, to go down to Tamatave in May to bring our friends and my wife and child up from Mauritius, as it is impossible for them to get on by themselves. We are under great obligations to Dr. Davidson; had it not been for him, I do not know what we should have done on the road.

“With my very kind and affectionate regards to you,

“I am, my dear Sir,

“Yours most sincerely,

“REV. DR. TIDMAN.”

(Signed) “JULIUS KESSLER.

SOUTH SEAS.

EXTRACTS FROM THE JOURNAL OF THE “JOHN WILLIAMS” ON HER LAST VISIT TO THE ISLANDS OF WESTERN POLYNESIA.

(Concluded from page 12.)

CHRISTIAN SETTLEMENT ON FATE.

“October 23rd, 1862.—We this day sailed from UEA, and steered our course for FATE. On the 24th we cast anchor at sunset off the very interesting Christian settlement of that island. Toma, the Rarotongan teacher, came off in his canoe, but did not reach the ship till it was quite dark. He and his wife are well, and happy in their work. One of the Aneiteum teachers has died during the year of brain fever, and Takorna, a Rarotongan teacher, of the malaria prevalent on the island. The other Aneiteum teacher is laid by with a bad foot, caused by treading on a poisoned arrow. We left Makore, a Mangaian teacher, here to assist Toma in the work; so that now there will be three teachers. We appointed also Daniela, lately returned from Santo, to be an assistant-teacher. We learnt that the word of God is making progress among the Christian party, but that no heathens have joined them; still they do not molest them in religious engagements; indeed, we found that the heathens looked upon them with some degree of awe. In January last, a hurricane devastated the island; not a building remained standing. Toma's house and the church were swept away. The bread fruit trees were laid low: not a leaf was anywhere to be seen; but, happily, the yams and other roots on which they chiefly depended for subsistence, were uninjured. In a short time the Christians had plenty, but the whole mass of heathens, even up to the present time, are suffering from scarcity of food. The cause of the abundance among the Christians is twofold: first, they are more industrious; secondly, they cultivate a variety of foreign vegetables, which come in opportunely when any disaster befalls the native crop. The heathens are very superstitious about planting any new kind of food, fearing that it will produce disease and death. The Christians' village has a simple code of laws, which Pomare, their intelligent-looking chief, administrates with great vigour, and to the satisfaction of all

parties. At half-past eight P.M. we heard the constables' gong beating, as in Eastern Polynesia.

"Saturday, 25th.—We went ashore, and were much pleased with the neat premises of the teacher. They have a little bamboo church which will hold about a hundred, and which we were informed is well filled every Sabbath. The people gave a present of food to the ship, consisting of pigs, pumpkins, yams, and taro. The Church-members made their first contribution to the Parent Society this year, which consisted of 5s. 6d. in cash, and 280 pounds of arrow-root. This is a move in the right direction. A church, only one year in existence, and just emerging from heathenism of the grossest type, commences at once to send contributions to the Missionary Society. Ought not this little circumstance put to shame most of our Brethren at home, who have enjoyed the accumulated blessings of the Gospel all their lives, and yet never do half of what these semi-heathens do for the spread of the Gospel, the blessings of which they have scarcely tasted? This contribution was handed over to the Presbyterian Brethren of the New Hebrides, as they have undertaken the evangelization of Fate. We examined twenty-three candidates for Church-fellowship, and selected ten (four men and six women), for admission to the Church on the morrow—Sabbath. Toma, the teacher, has written out a few hymns, and has commenced a catechism for the use of the people. These attempts are doubtless very imperfect, but without European missionaries it is all that can be expected. They have no translation of any portion of Scripture, hence the Rarotongan Bible is used in public service, which the natives, of course, cannot understand, except one or two individuals who have learnt a little of that language.

"Sabbath.—We held our usual service on board this morning. In the afternoon we went ashore; Mr. Gill preached in the Rarotongan dialect, which Toma translated. Mr. Jones baptized the ten natives selected yesterday. After further devotional services they received the right hand of fellowship. With deep thankfulness we all united in partaking of the Lord's Supper. The church on Fate now numbers forty-two; may the grace and strength of God be with them, that they may remain faithful to the end!

"Monday morning.—A deputation from the Church, headed by the chief, came off in canoes to reiterate the request for a missionary. They said, 'We have, on several visits of the "John Williams," been promised a missionary, but still he was not forthcoming.' We replied, 'We are delighted at your earnestness to have a servant of God in your midst, but you must wait patiently, as other islands have to do.' 'Oh, yes, we may wait,' said some, 'but before he comes many of us may be dead.' 'But what can we do? Missionaries are so scarce. There are so few young men in the Church of Christ who are willing to leave their homes and come out to a barbarous heathen country like yours.' On hearing this, the chief, Pomare, at once volunteered to proceed forthwith to England, in search of a missionary, feeling assured that if he could lay his claim before any one of our young ministerial Brethren, he would not fail to secure a pastor at once for his people. We dissuaded him from thinking of so long and perilous a journey, and endeavoured to show him that a missionary would arrive sooner by our writing for one, than by his going personally. Some of the party, directing their attention to Mr. Vivian, a young missionary

proceeding to Huahine, said, 'Why can we not have this missionary to stay with us?' 'Oh,' we replied, 'he has been appointed to another sphere, and cannot stay with you.' 'Oh, let us take him by force,' said some, 'while we have the opportunity.' Mr. Jones asked them if it would be proper for a man to take a case of goods addressed to a neighbour and appropriate it to his own use. 'Oh, no,' they replied, 'that would be a theft, and very wrong.' 'Would you, then, be thieves,' he asked, 'by taking this missionary who has been sent labelled to another people and another island?' After this they thought no more of it, and so Mr. Vivian escaped being tied hand and foot and lowered into a canoe.

"Monday, 27th.—About midday we set sail for Apee. As we sailed along the coast of Fate, we were amazed at the extent and apparent fertility of the island. Numerous islands lie off its shores, of considerable extent, which are doubtless inhabited.

Early on Tuesday morning we found ourselves sailing through a vast Archipelago, all inhabited by heathens and cannibals of the worst class.

VOLCANO ON THE ISLAND OF AMBRYM.

"Oct. 30th (Thursday).—We were off Ambrym, every one on board gazing at the active volcano which exists on this island. The column of smoke arising therefrom is as black as that of a steamer's chimney, and so immense in quantity, that it blackens the whole heavens around, and fills the whole horizon to leeward, as far as the eye can reach, with heavy masses of thunder-like clouds. The mountains all around are covered with ashes to such an extent, that not a single leaf of vegetation is anywhere to be seen. This volcano is apparently of later date than the one in Tanna, which is much smaller, and the smoke indicates exhaustion of combustible materials,—though the eruptions of fire are much more frequent, being seen at intervals of only a few minutes, while the eruption of fire on Ambrym was only seen once during the night in which we lay off that place. We learnt from the two Ambrym youths, who had spent twelve months at Maré, in Mrs. Jones's school, and who could speak that language pretty well, that the volcano is very difficult of access, the path very narrow, with a precipice on either side, and that only a few old people on the island had ever visited it.

TWO YOUNG NATIVES RESTORED TO THEIR HOME BY THE MISSIONARY SHIP: ENTHUSIASTIC RECEPTION.

"About three o'clock in the afternoon we were off the spot from whence the two young men, Louis and Brabatmasing, were taken by the 'John Williams,' last year. Brabatmasing had been very ill during his stay on Maré, and fears were entertained that he would never see his home again. Prayers were offered to God on his behalf, that he might be restored to his home, lest his death while with us should produce unfavourable impressions and feelings on his superstitious countrymen towards the missionaries and missionary ship, and thus, perhaps, frustrate our designs and plans for the introduction of the Gospel among them. But God most graciously heard our prayers, and it was with feelings of devout thankfulness we prepared to take the boys ashore to their friends, safe and in good health. It must be remembered that these two lads were in all probability the first who ever left their homes, and after *they* had volunteered to go with Captain Williams, they

soon repented, and wept much to return; however, it was thought advisable to keep them to their first engagement, which, by the way, was made only by signs out on the open sea, and hence not very well understood. Their friends on that occasion paddled after them with the hope of recovering their stolen brethren (as they supposed), but were soon left behind. They would conclude, therefore, that the boys were lost and would never return, that the white man on the floating islands (ships) had cooked and eaten them. The lads dressed themselves up in a complete suit of English clothing, except shoes and stockings, and advised us to take them ashore for the night, leaving their few chattels behind till morrow, so that during the night they would communicate our desire to form a Mission station there, and in the morning they would come and inform us of the result, and take their things. We pulled in to the shore, but kept outside the reef. We found the natives swimming off without arms, showing that they had confidence in the white man. However, they kept a short distance away, indicating a little mistrust. Mr. Jones now advised one of the youths to stand up in the boat, and speak to the men swimming about. He spoke in his native tongue, and the surprise indicated on their countenances, at being addressed in their own language by strangers, was very great; they all appeared paralyzed with wonder. 'Tell them who you are,' we suggested; which being done, such a scene followed as our tongues would fail to tell, or pen describe, it must be seen to be realized. The people appeared mad with joy; they shouted to those on shore, splashed and dashed about in the water in all sorts of ways; now a desperate rush was made by those on shore, and the sea all round the boat soon became thick with human heads, shouting and rejoicing. Still they hardly knew whether they might approach the boat or not, until they were assured by their newly arrived countrymen that the *white man* was a very harmless sort of creature. Whereupon the boat became filled with those naked barbarians, leaping, stamping, jumping, vociferating most deafeningly; others, unable to find standing room in the boat, clung around the gunwales, almost endangering its safety. When we offered to shake hands, they looked at our empty extended hands most ludicrously, until informed of our object by their two friends, when we had more shaking of the hands than we had anticipated. One man constantly waved a branch of the *ti* with its tuft of leaves, loudly vociferating. We learnt that this branch carried in the hand by the natives is a sign of peaceful intentions (the Ambrym olive branch). They urged us to go ashore, but being now late, and the vessel far off, we put our two friends on a canoe, and sent them ashore, while we returned to the ships, filled with joy and gratitude to the God and Father of our Lord Jesus Christ, who for His beloved Son's sake had given us so cheering an interview with these wild savages.

CORDIAL RELATIONS ESTABLISHED BETWEEN THE SAVAGES OF AMBRYM
AND THEIR MISSIONARY VISITORS.

"Oct. 31st (Friday).—Brabatmasing came off early in the morning with some of his friends, to fetch his things and to look at the wonders to be seen on board, among which were the ladies and children—our clothes, our beards shaven so closely, and the hand pumps for drinking out of the casks. After breakfast we took them ashore in the boat, together with their chest of clothes,

turkeys, fowls, a pig, and useful plants and seeds, which Mr. Jones had supplied them with, for the benefit and improvement of their people and island. One of us searching in the pocket for a handkerchief, found it adorning the head of one of the chiefs as a head-dress, as if it belonged to him, and no one else. They all seemed to think they had a right to take from us what they could find, and did not consider it in the light of thieving, for they made no attempt to conceal what they took.

“When we reached the shore, one of the chiefs, thinking we hesitated to step on shore, rushed forward and placed in Captain Williams’s hand a branch of the *ti*, as a pledge of friendship. Mr. Jones jumped upon the back of one of the naked fellows, and was carried through the surf to the beach. Mr. Gill and Captain Williams followed. We were evidently the first white men who had landed here, for we were no sooner set down upon our legs than the more courageous began to examine us from head to foot. Many seemed to think that they had achieved a wonderful feat when they had touched the white skin of our hands, for they ran away as though they had touched a serpent. One expressed great astonishment on discovering that some of us wore four skins, viz., coat, waistcoat, shirt, and flannel. They felt the fleshy part of our bodies, much as a butcher does a beast when he is selecting one for the slaughter. Our pockets, with a few articles of hardware, as presents, were discovered by the feel, and it was perfectly amusing to see the people search for the way to them. Mr. Jones soon had his pockets relieved of their contents; and, having met with such good fortune, they tried Mr. Gill’s, and saved us the trouble of distributing them, as we had intended. They did not value fish-hooks or knives; they did not appear to know the use of them. Pieces of gay print, or stout iron hoops, were valued most. The iron hoops they sharpen down into axes, and, lashed to a hooked stick, use it as an adze. This is a great article of commerce between them and the people of Malicalo, who get it from sandal-wood traders for yams and other vegetables. Mr. Gill amused them much by showing his watch and allowing them to listen to its ticking. Captain Williams prudently took his off and put it away, lest it should disappear never to be seen again. But the crowning wonder of all was Mr. Jones sitting down under the shade of a bread-fruit tree, taking off his shoe and stocking, and exhibiting his foot. One of the chiefs, finding that we liked the milk from the young cocoa-nuts as a beverage, continued to deluge us with it until we were compelled to lay it down on the ground, to show that we had had sufficient; still he would break open more nuts, and press them upon us, and appeared to find his greatest pleasure in seeing us drink.

“Louis had stayed ashore to collect a present of vegetables for the ship, but thinking we were a long time coming, he had gone to the ship in a canoe searching for us. We obtained four young men willing to go with us to Maré to be instructed, and to return by the ‘John Williams’ next year. We brought two teachers with their wives from the institution at Maré, with a view to settle here and form a Mission station; but the answer the people gave to our inquiry, if it would be agreeable to land them, was, that it was very good for us to wish to locate teachers among them, but they had much rather we would not, as they were very much afraid of the clothes we all wore; and though we repeated the request, yet we found that their minds were fully

made up. It appears to be the case very generally, that wild savages of Western Polynesia entertain very peculiar ideas with respect to clothing when first they see it. One great point, however, is gained. We have secured their good will, and have two young men there who can tell them many things which they have seen and heard during their twelve months residence on Maré; and perhaps when the 'John Williams' visits them in 1863, they may have thrown away their fears, and be anxious to obtain teachers. If not, we shall be still able to carry away youths for instruction, and they, by mixing with people who are somewhat civilized, will, with God's blessing, remove the suspicions still lingering among the natives of this fine island.

VAST EXTENT OF THE GROUPS OF WESTERN POLYNESIA.

"We steered from this place about mid-day for Malicalo. All round the whole horizon we saw large and lofty islands. What an extensive field for missionary operations; for at present all are living in the grossest darkness, and most revolting cruelties. How utterly insignificant do the groups of Eastern Polynesia appear in comparison with these!

"At the close of the evening we were close up to Malicalo, a splendid island, and very large. Here you have harbours, rivers, mountains, and forests. During the whole night we were running by its side, and yet in the morning we had not passed it. It would have been very desirable to have held communications with the shore, and to have endeavoured to take away a few youths if possible for instruction, but Captain Williams was not disposed to wait.

ESPIRITU SANTO, A FINE FIELD FOR MISSIONARY EFFORT.

"Saturday evening, November 1st.—We dropped anchor in a fine bay on the southern part of Espiritu Santo. This is the largest, and perhaps most fertile, of all the islands of the New Hebrides, and the source of almost all the sandal-wood, which is collected by various vessels and sent to China annually. The people are, and ever have been, very docile and kind to strangers. There is nothing whatever to be feared from them; a person might go anywhere amongst them without danger. European missionaries should settle at once. Teachers can do nothing here; the sickly nature of the climate forbids it. Natives are much more susceptible of disease than Englishmen. Two Rarotongan teachers were landed here last year by Mr. Murray; both died, and one of their wives, within a fortnight of their landing. Mr. Murray last year took away three youths from this place, and left them in the care of Mr. Creagh for instruction. We now restored them to their homes. They have not learned much of the Maré language, hence were not of much use as interpreters to their relatives and fellow-countrymen. One of them learnt, immediately on our arrival, that two of his friends had been killed and eaten the day previous.

"Sabbath (November 2nd).—Although lying at anchor, we deemed it unadvisable to go ashore, for two reasons—first, we could hold no service with the natives, not being able to communicate with them; and, secondly, they being accustomed to have Englishmen ashore from sandal-wood vessels, would be unable to distinguish between our object and theirs. Hence we thought that they would be the more struck with our spending a quiet Sabbath on board, and would see that the missionary vessel was different from all others. Many of the natives came on board on the Sabbath to barter, but being told by

their fellow-countrymen that it was our sacred day, they quietly laid their commodities aside, and stayed on board all day, watching with great interest our religious services.

“Monday (November 3rd).—We proceeded ashore to land the three youths, to visit the graves of our poor teachers, and to present the chief, under whose care they were placed, and who behaved very kindly to them, with a few useful articles of clothing and hardware. The chief was very anxious to assure us—by signs—that the teachers did not die for want of food; he showed us that he crammed them with food, but they died notwithstanding. We observed in the gardens of the late teachers three orange trees, and a pineapple plant, thriving exceedingly well. The luxuriance of the wild vegetation around exceeds all we have before witnessed. We would fain have gone further, and visited more of the people, but we were compelled to be exceedingly hurried in our intercourse with them, that we might catch the boat which brought us ashore, as the Captain had given orders to the boat-steerer to leave us behind, if we were not back by the time he hoisted a flag—a signal between the two—as he should heave anchor and sail at that signal, and we did not wish to be left without any means of making ourselves comfortable on so sickly an island for twelve months; therefore we endeavoured to meet the wishes of the Captain. Just after we stepped into the boat, the flag ran up. Our whole engagements with the natives, from the time we left the ship till we returned, occupied just two hours. The same day we sailed away for Lifu; head wind, and very strong. We succeeded in inducing four young men to accompany us; two to Maré, and two to the Hervey Group.

“We reached Lifu on Monday, November 10th; found Mr. Sleigh at his station. The Captain landed his goods safely. Wednesday, November 12, we sailed for Maré, and reached there early the following morning. Messrs. McFarlane and Sleigh accompanied us to attend the annual meeting of missionaries, to be held at Mr. Jones’s station. We found Mrs. Jones seriously ill, which was a sad blow to her husband on arriving at his home. We sincerely hope that with his assistance, and the blessing of God, she will soon recover her usual health.

“End of the sixteenth voyage of the ‘John Williams’ to Western Polynesia.

(Signed)

“WILLIAM WYATT GILL.

“JOHN JONES.”

DEATH OF REV. ALEXANDER IRVINE.

Our readers will remember that in March, 1863, DR. and MRS. TURNER, accompanied by four young missionaries and their respective wives, amongst whom were included MR. and MRS. IRVINE, left this country for the Australian Colonies, *en route* for their appointed fields of labour in the islands of the Pacific. During the voyage Mr. Irvine was attacked by a painful disorder arising from local injury received before he left England, and on reaching Melbourne in June following, he was compelled to undergo a surgical operation. For a time sanguine hopes were entertained that he would be sufficiently convalescent to accompany his missionary Brethren

to the islands; and, with that view, he and Mrs. Irvine proceeded to Sydney in order to take their passage in the "John Williams." But in this they were disappointed; and after the ship had left for the islands the dear patient became gradually worse, suffering at times excruciating pain; and, in one of the paroxysms of the disorder, his happy spirit sunk peacefully to rest. Our beloved Brother's death occurred at Sydney on the 23rd October, ult.; and, after announcing the event, the Rev. A. Buzacott writes:—

"Mr. Irvine was buried the day after, viz., the evening of the 24th. The Rev. W. McIntire, who, with Mrs. McIntire, had shown him much kindness during his illness, gave an address at our house previous to the removal of the corpse. A goodly number of ministers and gentlemen followed him to the grave, where the Rev. Mr. Johnson gave a very suitable address. His youthful and lovely widow has excited much sympathy—that just as they were about to realize the object of their devout wishes and prayers, the Master interposes and says: 'It is well that it was in thine heart,' and the will is accepted and rewarded just as if the deed were done.

"Our dear departed Brother was throughout in a delightful state of mind. He was always, when strength allowed, ready to converse on heavenly things, and frequently his countenance brightened with the prospect. Had it been the Master's will, he would, with his devoted partner, have been much delighted to have been actively employed in directing the heathen to the Saviour; but he never murmured; the language of his heart appeared to be, 'Not my will, but Thine be done.' His widow, who at first appeared crushed with the stroke, was enabled also through her tears to say, 'Thy will be done.'"

It should be added that our excellent and lamented young friend, Mr. Irvine, had been specially designated to a highly interesting field of labour on the island of UEA, one of the Loyalty Group, and the inhabitants of that island were anxiously expecting the arrival of their missionary; but, although their hopes have been thus unexpectedly dashed to the ground, we trust that, after no long interval, another and equally zealous candidate will offer for the service.

ARRIVAL ABROAD.

REV. T. H. CLARK and daughter, at Kingston, Jamaica, per "Shannon," December 5.

MISSIONARY CONTRIBUTIONS.

From December 19th, 1863, to January 18th, 1864.

Legacy of the late Joshua Field, Esq., per Messrs. Phillips, and J. and S. Field..... 100 0 0	Park Chapel, Camden Town. Per J.J. Knight, Esq. 60 7 9 A Friend..... 0 14 0 Mr. Clark's Bible Class..... 0 17 0 For Widows' Fund. 19 17 3 81 l. 10s.	CAMBRIDGESHIRE. <i>Duxford District.</i> J. Patterson, Esq., Treasurer. <i>Foulmire.</i> Rev. R. Davey. Collection..... 2 13 8 Mrs. Wedd..... 1 0 0 Mr. W. Ellis..... 1 0 0 Mrs. G. Barker..... 0 4 6 Mr. James Barker..... 0 5 0 Mr. Bacon..... 0 5 0 Mrs. Stockbridge..... 0 6 1 Mrs. Wright..... 0 4 6 Mr. W. Clark..... 0 4 0 Mrs. Johnson's Missionary Class..... 1 14 1 Exs. 3s.; 7 l. 13s. 4d.	Masters John and Robert Walters..... 0 7 6 Mrs. Bulmore..... 0 6 0 Miss Scott..... 0 6 7 Miss Graham..... 0 6 0 Miss Margt. Walker..... 0 4 1 Mr. Greenup..... 0 5 2 Mrs. Proudfoot..... 0 2 7 Mrs. Robt. Armstrong 0 1 7 Miss Susan Ramsay 0 0 11 Mr. Nichol..... 0 0 6 Fractions..... 0 0 3 For Widows' Fund. 1 1 0 Exs. 9s. 11d.; 3ol. 13s.
In Memory of a Brother..... 100 0 0 Mrs. Henry Kemble 100 0 0 Miss Struthers, for the School at Cud-dapah, including 4l. for the Native Boy, W. Struthers 14 0 0 T. R..... 10 0 0 A Friend to Missions 5 0 0 A Friend, per Rev. S. J. Hill..... 5 0 0 J. B..... 5 0 0 Mark Mills, Esq., for India..... 5 0 0 Senior Class Teacher Collected by George Stone..... 2 0 6	<i>Park Crescent Chapel, Clapham.</i> Sunday School..... 3 4 6 <i>Pembury Grove.</i> Juvenile Society..... 10 10 0 <i>Regent's Park Chapel.</i> Sunday Schools, for Mrs. Shrewsbury's School, Berhampore 4 4 2 <i>Surrey Chapel.</i> Auxiliary, per W. H. Simms, Esq., on account..... 20 5 9 <i>St. John's Wood.</i> Rev. Dr. Ferguson..... 1 1 0 B. H. Todd, Esq..... 2 2 0 For Widows' Fund. 5 5 0 8 l. 8s.	<i>Boyston District.</i> J. Fordham, Esq., Treasurer <i>Melbourn.</i> Rev. A. C. Wright. Mr. Geo. Charter... 1 0 0 Mr. Edward Smith. 1 0 0 Mrs. Henry Clear... 2 0 0 Mr. and Mrs. Flitton 9 15 0 Miss Coles and Young Ladies..... 1 2 6 J. E. Fordham, Esq. 2 2 0 Mr. George Palmer. 0 10 0 W. N. Woodham, Esq. 5 0 5 Mr. Benjamin Wallis 0 19 0 Mr. John Campkin... 0 12 0 Mrs. Smith, sen... 0 5 0 Mr. John Unwin... 0 2 6	DERBYSHIRE. <i>Derby.</i> Miss S. A. Challenor, in consequence of reading, in the last month's Chronicle, the intelligence from Uea..... 2 0 0
A Friend for the Native Girls, with Mrs. Addis, at Coonore..... 1 0 0 Ditto for Polynesia 0 10 0 17. 10s.	<i>St. John's Wood.</i> Rev. Dr. Ferguson..... 1 1 0 B. H. Todd, Esq..... 2 2 0 For Widows' Fund. 5 5 0 8 l. 8s.	<i>Rev. A. C. Wright.</i> Mr. Geo. Charter... 1 0 0 Mrs. Edward Smith. 1 0 0 Mrs. Henry Clear... 2 0 0 Mr. and Mrs. Flitton 9 15 0 Miss Coles and Young Ladies..... 1 2 6 J. E. Fordham, Esq. 2 2 0 Mr. George Palmer. 0 10 0 W. N. Woodham, Esq. 5 0 5 Mr. Benjamin Wallis 0 19 0 Mr. John Campkin... 0 12 0 Mrs. Smith, sen... 0 5 0 Mr. John Unwin... 0 2 6	DEVONSHIRE. <i>Holworthy.</i> J. Vowler, Esq..... 5 0 0 <i>Okehampton.</i> Rev. H. Trigg. Missionary Sermon 2 18 0 Annual Meeting..... 4 16 8 Sunday School..... 0 10 0 J. M. Burd, Esq... 1 12 0 John Pearce, Esq... 1 1 0 W. Ponsford, Esq... 1 0 0 Smaller sums..... 1 14 6 13 l. 5s. 2d.
A Friend for the Native Girls, with Mrs. Addis, at Coonore..... 1 0 0 Ditto for Polynesia 0 10 0 17. 10s.	<i>Stepney Meeting.</i> Juvenile Society..... 9 14 4 Do. for Madagascar 1 16 5 11 l. 10s. 9d.	Collected by— Mrs. Pryor..... 0 9 6 Mrs. Miller..... 0 6 0 Miss Ward's Box... 0 12 6 Rev. A. C. Wright... 5 0 0 Mr. A. C. Wright... 0 10 0 Public Collection... 6 5 9 25 l. 2s. 9d.	<i>Of the above, collected by—</i> Mrs. Seymour..... 0 10 6 Miss G. Pitts..... 1 17 2 Miss Clara Trigg... 1 18 10
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Trinity Chapel, Brixton.</i> Rev. S. Eldridge. Subscriptions. Miss Stapler..... 2 2 0 Mr. Crabb & Family 1 10 0 Rev. Timothy East. 1 1 0 Mr. C. Warton..... 1 1 0 Mrs. Warton..... 1 1 0 Mr. S. Forster..... 1 1 0 The late Mrs. Eldridge 1 0 0 The late D. Ginger, Esq..... 1 0 0 G. F. C..... 1 0 0 Mrs. Payne..... 1 0 0 Mr. Barker..... 1 0 0 Miss Cockerton..... 1 0 0 Miss Garter..... 0 10 0 Miss Warton..... 0 10 0 Mrs. Ann Nichol... 0 10 0 Mrs. Lighton..... 0 10 0 Mrs. Poole (2 years) 1 0 0 Mr. George Harris... 0 10 0 Mrs. Edmonds...(A) 1 0 0 Mrs. Edmonds...(D) 1 0 0 A Friend..... 0 10 0 Sussex Road..... 0 8 11 Vestry Box..... 0 5 3 Mr. Higgins..... 0 5 0	Collected by— Mrs. Pearce..... 2 0 4 Mrs. Dice..... 0 17 3 Mr. Dice..... 0 10 2 Miss Payne..... 0 12 3 Mrs. Simons..... 0 10 6 Miss C. Smith..... 6 7 9 Miss Henderson... 0 8 11 Master Henry Leigh 0 5 0 Miss Ann Norton... 0 3 0 Little Annie's Box 0 4 9 Sabbath Schools..... 5 14 3 Collection..... 8 10 9 Exs. 18s. 6d.; 40 l. 8s. 7d.	<i>DEVONSHIRE.</i> Plymouth, &c., Auxiliary. A. Hubbard, Esq., Treasurer. Norley Chapel, on account..... 41 5 0 For Widows' Fund. 8 15 0 50 l. <i>Sidbury.</i> Missionary Boxes. Mr. J. Rodgers..... 0 4 9 Mr. Hutchings..... 0 2 8 Mrs. Syme..... 0 4 10 12s. 3d. <i>Totnes.</i> Per Mr. A. McCrea. For a Native Boy and Girl in India. 5 10 0
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2 0 J. H. Hodgson, Esq. 1 1 0 W. Browne, Esq... 1 1 0 Rht. Ferguson, Esq. 1 1 0 Collection..... 4 2 9	<i>DEVONSHIRE.</i> <i>Sunderland.</i> Per W. Thackray, Esq., on account. 24 5 9 Ebenezer Chapel, per W. J. Moore, Esq. 17 8 2 41 l. 13s. 11d. ESSEX. Auxiliary Society, Per T. Daniell, Esq. <i>Braintree, Rev. J. Carter..... 44 18 0</i> <i>Coggeshall, Per Mr. Gardner..... 34 8 2</i> <i>Colchester, Rev. T. Mason..... 12 0 0</i> <i>Dunmow, Rev. H. Gammidge..... 17 2 7</i> <i>Finchingfield, Rev. T. B. Sainsbury... 34 7 10</i>
Mrs. Buss's Establishment, for Madagascar..... 1 7 7 A Junior Clerk..... 1 0 0 Kate..... 1 0 0 J. L. L..... 0 10 6 J. E. B., a Thank-offering..... 0 10 0 A Friend..... 0 10 0 C. C. for Madagascar Chapels..... 0 7 8 Mr. Dohoo, for China Messrs. Browning and Salmon..... 0 6 0 A Mite towards the Spread of the Gospel 0 2 6 A. A. R..... 0 2 0 A Little Member... 0 1 0	<i>Walthamstow.</i> Mrs. Carter..... 0 10 0 For Widows' Fund. 10 0 0 10 l. 10s.	<i>Lowther Street Chapel.</i> Rev. N. Wight. Subscriptions. Messrs. P. Dixon and Sons..... 5 0 6 John Nanson, Esq. 2 2	

<i>Halstead.</i> Old Meeting. Rev. S. S. England 57 8 2 New Meeting. Rev. B. Johnson..... 9 1 4 <i>High Easter.</i> Rev. E. Barnard..... 4 4 0 <i>Ridgewell.</i> Rev. S. F. Bridge 4 10 7 <i>Stebbing.</i> Rev. C. Duff 22 6 6 <i>Takeley.</i> Rev. H. C. Hardiman 4 0 0 <i>Thaxted.</i> Rev. J. C. Rook 9 13 1 <i>Weatherfield.</i> Rev. J. H. Cadoux... 32 15 4 <i>Witham.</i> Rev. J. Dewsnap ... 6 15 2 293l. 10s. 9d.	<i>Watford.</i> Mr. J. W. Walker, jun..... 1 1 0 <i>Ware.</i> High Street Chapel. Rev. W. Leask, D.D. Collection 6 0 0 Anonymously, for India..... 1 0 0 W. Casson, Esq. (D.) 2 0 0 KENT. <i>Ashford.</i> Countess of Huntingdon's Sunday School 2 7 6 <i>Greenwich.</i> Maize Hill Ladies' Auxiliary 6 6 7 <i>Rochester.</i> Vine's Sunday Sch., for a Native Teacher at Mr. Dennis's Station, Nagercoil 10 0 0 <i>Tunbridge Wells.</i> Per Mr. Joshua Wilson. Quarterly Subscriptions to Christmas, 1863 13 10 9 LANCASHIRE. <i>West Lancashire Auxiliary</i> S. Job, Esq., Treasurer. Crescent Chapel. Sacramental Collection for Widows and Orphans 14 16 6 Newington Chapel. Sacramental Collection for Widows and Orphans 6 15 6 Waterloo Chapel. Per Mr. James Ward. Sunday School Boxes 3 10 0 Miss Lizzie Itell's Box 0 7 2 25l. 8s. 8d. <i>Southport.</i> Collected by Mrs. L. Heyworth, for Mrs. Muirhead's Schools, Shanghai. Mrs. Hadfield 1 0 0 Mrs. Dr. Browne ... 1 0 0 Mrs. Eccles 0 10 0 Miss M. Hadfield ... 0 5 0 Mrs. L. Heyworth ... 1 0 0 Miss Heyworth 0 2 6 3l. 17s. 6d. <i>Ulverston.</i> Robert Hannay, Esq. (D.) 50 0 0	SCOTLAND Edinburgh Auxiliary Society. James S. Mack, Esq., Treas. Subscriptions. Rev. G. D. Cullen, for Glasgow 0 0 0 Do., for Mr. Hall's Institution, Madras 5 0 0 A Friend 0 4 0 Dr. Huie, Edinburgh 1 0 0 Adam Pearson, Esq. 5 0 0 A Servant per Rev. G. D. Cullen 10 0 0 Wm. Smith, Esq., Leekin, Knock-and 1 0 0 Wm. Walker, Esq., Edinburgh, for General Fund 3 0 0 Do., for Orphans and Widows 1 0 0 Do., Poor in Madagascar Churches... 0 10 0 James Young, Esq., 1 1 0 Wm. Young, Esq., 1 1 0 <i>Edinburgh.</i> Collections. Augustine Church at Ordination of Missionaries 3 10 8 Thorneybank Mission School, for Memorial Churches, Madagascar 3 4 10 Free St. John's Church 12 10 0 Public Meeting 3 18 9 Free St. George's Church 2 15 6 Laurieston United Presbyterian Ch. 11 0 0 Rose Street, United Presbyterian Ch. 15 10 0 Rose Street, United Presbyterian Missionary Society 5 0 0 Nicolson Street United Presbyterian Church 15 8 3 Fountain Bridge Free Church, for Madagascar Ch. 2 6 0 Lothian Road United Presbyterian Ch. 6 16 0 South College Street United Presbyterian Church 6 17 10 Angustine Church, for Widows and Orphans 11 15 10 Albany Street Chapel Sabbath School 0 18 0 Albany Street Chapel 39 0 0 <i>Glasgow Auxiliary Society.</i> K. Goodwin, Esq., Treasurer. Alex Allen 5 0 0 D. Binnie 1 0 0 J. D. Bryce 10 0 0 Miss Freeland 1 0 0 A Friend 0 5 0 Edwin Gage, for India 5 0 0	Andrew Garrard ... 0 5 0 Jas. Gray, Ayr. 1 10 0 Miss Henderson ... 1 1 0 W. Laughlan 0 5 0 M., per G. G., junr., for the Madagascar 5 0 0 Mission 0 5 0 Robert McIndoe 5 0 0 Do., McKinlay 1 0 0 McKinlay 1 0 0 W. Paterson 1 0 0 niel Stevenson 3 0 0 Collections. Public Meeting, less expenses 4 18 6 Berkley Street United Presbyterian Church 10 0 0 Calton, United Presbyterian Church 1 0 0 Elgin Place Congregational Church, Rev. H. Batchelor, including 5s. as a thank offering from a mother, for the safe arrival of her son in a foreign land, and also 5s., a thank offering from another mother, for spiritual and temporal mercies conferred on her family 20 0 0 Elgin Place Congregational School, for a Native Missionary in India 15 0 0 Greyfriars United Presbyterian Ch., Rev. M. Calwood, per Mr. D. Anderson 6 6 0 John Street United Presbyterian Ch., Rev. Dr. Anderson 10 0 0 Montrose Street United Presbyterian Church Juvenile Missionary Society 4 0 0 Renfield United Presbyterian Ch., 13 0 0 Wellington Street United Presbyterian Church, Rev. Dr. Robson 32 10 0 Caledonian Road United Presbyterian Church Sabbath School Society 2 0 0 Hutcheson Street Young Men's Society 0 11 0 Maitland Free Church Young Men's Society 0 3 11 Union Street, Greenock, United Presbyterian Church, Do., do. 161l. 0s. 5d. Hutcheson Town United Presbyterian Congregation. Rev. J. S. Taylor. Contributions, per Mr. J. Campell ... 10 0 0
--	--	--	--

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinaird, M.P., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by James S. S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Brooke Ville, Monkstown, near Dublin. Post-Office Orders should out, and payable at the General Post Office.

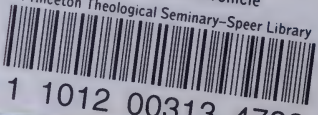
Library only

For use in Library only

For use in Library only

I-7 1863/1864
Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4733